

# THE CHRISTIAN CENTURY

**O** THOU who art painted, not only in the gallery of the world, but in the gallery of my heart, help me to follow Thee. Inspire me with Thy power to descend the ladder of human experience. Let me come after Thee in the downward steps of sacrifice. Deeper and deeper let me wend my way toward the valley where the millions meet. Help me not only to believe in Thy name, but to believe in the way by which Thou hast *made* Thy name. Reveal to me the power of self-forgetfulness. Teach me that the burial of self is the road to resurrection. Let me learn that only in sympathy with the lowest can I have sympathy with all mankind. Give me communion with the vale that I may have fellowship with the mountain and the plain. I shall only attain Thy crown when I have reached Thy cross.

—GEORGE MATHESON.

CHICAGO

*The* CHRISTIAN CENTURY COMPANY

358 Dearborn Street

## The Christian Century

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## PRISON WASTE OF HUMAN LIFE.

The discharged criminal has little  
chance ever to be anything but a crim-  
inal. Many come out hardened; perhaps  
the prison hardened them. I've seen  
many a young fellow, who had his good  
points when he entered, hardened to ir-  
reclaimable criminality by prison asso-  
ciates and prison methods. These have  
no desire to live useful lives. Some  
come out with moderately strong reso-  
lutions to live honestly, and some come  
out with a fierce determination. If these  
last two classes could find work, a  
large proportion of them would develop  
into useful men. But instead of a world  
willing to stretch to them a helping  
hand, what would they find? They find  
a world that refuses them the slightest  
chance.

What can they do? They persist as  
long as their resolution lasts. If it is  
weak, they may give up in a few days.  
Then, since the upward road is closed  
against them, they turn into the road  
that is always open, always calling—  
the road of their old ways, of their old  
friends. They are lost.

A week ago I was all bitterness, all  
rebellion against the world for its un-  
caring destruction of these men. I said  
the world pushed these men back into  
crime, destroyed them, because it feared  
to risk its worshiped dollars. I feel bit-  
ter still, but I think I can see the world's  
excuse. The world says, "For any vacancy  
there are usually at least two applicants;  
I choose the better, and let the other  
go." It is a natural rule.

Since the world will not receive back  
the thief, since there is no saving the  
thief once he has become a thief, the  
only chance whatever for him is to save  
him before he has turned to thievery—  
while he is a child.

Have you ever thought how saving

we are of all material things, and what  
squanderers, oh, what criminal squan-  
derers! we are of human lives? How  
far more rapidly the handling of iron,  
and hogs, and cotton has developed than  
the handling of men! The pig comes  
out meat and soup and buttons and what  
not, and the same rigid economy is ob-  
served with all other materials. Noth-  
ing is too small, too poor, to be saved.  
It is all too precious!

There is no waste! But can we say  
the same about the far more important  
business of producing citizens? Look at  
the men in our prisons. Wasted mat-  
terial. Had they been treated, when  
they were the raw material of childhood,  
with even a part of the intelligence and  
care that is devoted to turning the pig  
into use, into profit, they would have  
been manufactured into good citizens.  
And these men in prisons are but a  
fraction of the great human waste.  
Think of the uncaught criminals, of the  
stunted children, of the human wreckage  
floating about the city, of the women  
who live by their shame!—all wasted  
material. And all the time more chil-  
dren are growing up to take the places  
of these when they are gone. Why, if  
any business man should run his factory  
as we conduct our business of producing  
citizens, he'd be bankrupt in a year!

This waste can be saved. I do not  
mean the men now in prison, nor the  
women in the street, nor those on whom  
ill conditions have fastened disease—  
though even they need not be wholly  
lost. I mean their successors, the grow-  
ing children. If the production of citi-  
zens were a business run for profit—  
which in a sense it is, for each good citi-  
zen is worth thousands of dollars to the  
country—and were placed in the hands  
of a modern business man, you would  
see! Had he been a packer, steel manu-  
facturer, goldsmith, not a bristle, not an  
ounce of steel, not the infinitesimal fil-  
ings of gold escape him. Do you think  
that he would let millions of human be-  
ings, worth, to put a sordid money value  
upon their heads, ten thousand dollars  
apiece be wasted? Never! He would  
find the great business leak and stop it.  
He would save all.

And how save? I am a believer in  
heredity, but I believe far more in the  
influence of surroundings. Let a child  
be cradled in the gutter and nursed by  
wickedness; let wickedness be its bed-  
fellow, playfellow, workfellow, its teach-  
er, its friend—and what do you get?  
The prisons tell you. Let the same  
child grow up surrounded by decency,  
and you have a decent child and later  
a decent man. Could the thousands and  
thousands of children who are develop-  
ing towards criminality, towards proflig-  
acy, towards a stunted maturity, be set  
amid good conditions, the leak would be  
brought to an end. They would be  
saved to themselves, and saved to their  
country.

Nothing of all this is new. I have  
said so much because I wanted to make  
clear what has become my great dream  
—the great dream of so many. I should  
like to do my little part towards rousing  
the negligent, indifferent world to the  
awfulness of this waste—towards mak-  
ing it as economical of its people as it  
is of its pigs and its pig-iron. That is  
my dream.—From "To Him That Hath."  
by Leroy Scott.

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der Campbell is so brought out as to  
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# The Christian Century

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## EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

### THE STANDARD'S LATEST SENSATION.

Like the rest of the yellow press, the Christian Standard of Cincinnati knows the value of a sensation. It has learned that subscriptions come in more rapidly when there is in progress a campaign against some cause or individual in the brotherhood. We have had occasion to point out this journalistic feature of that paper, and are not surprised therefore when it breaks out in a fresh attack.

The latest onslaught is upon the Foreign Christian Missionary Society and its president, A. McLean. It is only the latest of a long series, equally vicious, equally futile. The honor roll of the causes, the men and the institutions the Standard has assaulted and attempted to overthrow is already long. It is becoming a recognized badge of distinction among the Disciples of Christ. On one ground or another the Standard has attacked the Church Extension Board, the Christian Woman's Board of Missions, the American Christian Missionary Society, nearly every educational interest of the brotherhood, and a score of individuals of more or less prominence in our churches. In every case the motives were transparent. They were twofold. First, the institution or man attacked, would not take orders from the Standard; second, a certain type of mind enjoys a newspaper fight, and the majority of the Standard's constituency seems to be of that class.

The alleged cause of the attack on the Foreign Christian Missionary Society and its president, A. McLean, was the acceptance of contributions from John D. Rockefeller to the treasury of the society. It would not have been a matter of difficulty to make protest against the receipt of this money, and have the matter considered by the executive board or by any one of our national conventions. The managers of the Standard have the same right that every other Disciple has to criticize or approve the society's action. The same and no more.

But this personal protest would have offered no opportunity for a newspaper controversy, and the latter was needed. This is further shown as President McLean has abundantly proved, by the fact that the Standard is constantly receiving money from the Standard Oil Company for advertisements.

The trouble with A. McLean and the Foreign Society is that they do not take orders from the Standard. If every cause which is sacred to the Disciples must be compelled to defend itself in the face of an unscrupulous newspaper, it is perhaps well to know it and understand the ulterior purpose of the journal.

That the present attack is as insincere and commercial as was the last is not open to doubt. The chief of the Standard's force has confessed that the Standard was on the wrong side of the Federation controversy, but took its position because of the quarter in which the prin-

ciple of Federation was first advocated. This statement of the manager of the Standard is known from unquestioned sources other than Bro. McLean.

The Christian Century has no interest in this attack of the Standard upon one of our most cherished interests and most trusted and honored men beyond a deprecation of the evil which is always wrought by such useless polemics. President McLean needs no vindication in the eyes of the brotherhood which he has served faithfully for a quarter of a century. But we voice the sentiments of a great host of our brethren when we say that the course of the Standard in this campaign, as in others before, has shown the depth of moral obtuseness to which proprietors of a supposed religious paper can descend in their effort to increase circulation.

When one thinks of the man who is thus assaulted, of his labors early and late in behalf of every good cause, especially of the great work of missions; when his self-denying, untiring efforts are recalled, his regular contributions to the missionary treasury amounting at times to half his salary; when one thinks of his stainless character and lofty ideals for the Disciples of Christ, he is amazed that effrontery should go the length of a vicious attack of this order.

And who is the man who is conducting this campaign? Have his character and services to the cause justified this conduct? Is it without significance that among the churches of Cincinnati he is unknown or discredited? It seems somewhat significant that our ministers in that city passed the following resolutions at their meeting a week ago:

Whereas, The Christian Standard has seen fit to criticize our National Missionary Societies and their Presidents and Secretaries from time to time for years, therefore be it resolved:

1. That we have full confidence in the truthfulness, integrity and capability of the officers and secretaries of our National Missionary Societies and will pledge to them our hearty support in the prosecution of their work.

2. That we deplore the spirit manifested by the Christian Standard and its policy, which tends to hinder our progress and divide the forces of the people, who plead for the oneness of the saints of God.

No cause is sacred in the minds of men who will make traffic out of missionary interests. If Isaac Errett were alive today and was not protected by ties of blood, he would fall victim to this same greed for gain. If Alexander Campbell were still in the body, his name and services would not shield him from such assaults.

It is one of the pathetic features of the situation that some men of wisdom and experience have been led by their personal feelings of antagonism to Mr. Rockefeller, to become the aiders and abettors of the Standard. Mr. Rockefeller is not on trial in this case. No one is asked to condone his offenses or those of the Standard Oil Company. The question is, shall an unscrupulous journal be encouraged to make capital out of an

attack on a loyal and faithful man like President McLean, because of a difference of judgment as to the reception of funds for missionary work?

The Standard may print pages of encomiums upon its conduct from its obscure partisans, but the judgment of the Disciples of Christ is being given daily in unmistakable voice, and that judgment is condemnation.

As we go to press this cheering telegram is received:

Cincinnati, O., Sept. 30.—Receipts, three hundred and two thousand dollars. Another mail yet.

Foreign Christian Missionary Society.

This is news to gladden the heart of every loyal Disciple whose appreciation of missions as the chief business of the Church of Christ makes him intensely interested in the success of our foreign missionary enterprises. Our officers of the Foreign Missionary Society are to be congratulated upon this excellent result of the year's labors. May this splendid record give place only to a greater manifestation of the love of the Church for those men who bear the responsibilities of our foreign missionary work, and a fuller expression of our complete confidence in them in the administration of funds committed into their hands.

### RESIGNATION.

Blest was the soul, who in the hour of pain

Held not in secret one regretful thought,  
But meekly murmured, "Lord thy will be done."

For Him no beam of hope fell thro' the gloom

To cheer the sorrow of that friendless hour;

Yet in His trust a subtle glory shone,  
That shed its luster down the slopes of time

To break in splendor on thy burdened heart.

That struggled long against opposing fate;

Not recognizing God is always kind  
And leads his children with a parent's care.

The wearied soul, who kept the grievous watch

Friendless and lone in far Gethsemane  
Was brother in His sorrow, unto thee  
Who murmurs now against thy feeble woe;

Lift up thine eyes and dash the tears away—

God weaves the fabric of thy fleeting years

And strews the threads of love amid the warp.

Then murmur not, but by the radiant light

That shines from out that garden's sacred gloom,

Learn sweet submission to the will divine.

—Katherine M. Peirce.



## Correspondence on the Religious Life

The Correspondent: We hear a good deal about our changed religious conceptions. In what does present day theology differ from that of other times, say for instance of Calvin?

This is a page of suggestion, not of exhaustive treatise; so I choose to answer this question not by referring to the new theology voiced by many ambitious philosophers, but by quoting from some of our more lowly poets. They speak the language of the common folk, and often, better than the astute theologian, know the spirit of the time.

From them I learn that our age in its religious thinking and feeling is peculiar in divinizing man and humanizing God. Man is exalted, and God is brought down to be a friend. Man is made still in the image of God, and God is still immanent in our manifold life. So we have George Matheson, the blind preacher, embodying these conceptions in this matchless hymn, the greatest of recent years.

O Love that wilt not let me go,  
I rest my weary soul in Thee;  
I give Thee back the life I owe,  
That in Thine ocean depths its flow  
May richer, fuller be.

O Light, that followest all my way,  
I yield my flickering torch to Thee;  
My heart restores its borrowed ray,  
That in Thy sunshine's blaze its day  
May brighter, fairer be.

O Joy, that seekest me through pain,  
I cannot close my heart to Thee;  
I trace the sunshine through the rain,  
And feel the promise is not vain  
That morn shall tearless be.

O Cross, that liftest up my head,  
I dare not ask to fly from Thee,  
I lay in dust life's glory dead,  
And from the ground there blossoms red  
Life that shall endless be.

### Washington Gladden's Hymn.

Washington Gladden sings of a divine man and a kindly God in his inspiring hymn, one of three great hymns of our time:

O Master, let me walk with Thee  
In lonely paths of service free;  
Tell me Thy secret; help me hear  
The strain of toil, the fret of care.

Help me the slow of heart to move  
By some clear winning word of love;  
Teach me the wayward feet to stay,  
And guide them in the homeward way.

Teach me Thy patience; still with Thee  
In closer, dearer company,  
In work that keeps faith sweet and strong,  
In trust that triumphs over wrong.

In hope that sends a shining ray  
Far down the future's broadening way;  
In peace that only Thou canst give,  
With Thee, O Master, let me live.

### George McDonald.

George McDonald's passion throbbing in every book he wrote, was to teach that God stooped to raise man because he was worth while and because he belonged to God. So man when most God-like must also stoop and have the fellowship that is only found in pain. I quote from him:

Once I sat on a crimson throne,  
And I held the world in fee;  
Below I heard my brothers' moan  
And I bent me down to see.

Lovingly bent and looked on them,  
But I had no inward pain;  
I sat in the heart of my ruby gem,  
Like a rainbow without rain.

My throne is vanished; helpless I lie  
At the foot of its broken stair;  
And the sorrows of all humanity  
Through my heart make a thoroughfare.

### A Friend to Man.

All true love expresses itself in the friendship of service. Sam Walter Foss has well voiced our social religion in the following tender poem:

There are hermit souls that live withdrawn  
In the peace of their selfcontent;

### George A. Campbell

There are souls, like stars, that dwell apart  
In a fellowless firmament.  
There are pioneer souls, that blaze their paths

Where highways never ran,  
But let me live by the side of the road  
And be a friend to man.

Let me live in a house by the side of the road,

Where the race of men go by—  
The men who are good and the men who are bad,

As good and as bad as I.  
I would not sit in the scorner's seat  
Or hurl the cynic's ban.

Let me live in a house by the side of the road  
And be a friend to man.

I see from my house by the side of the road,  
By the side of the highway of life,

The men who press with the ardor of hope,  
The men who are faint with the strife,  
But I turn not away from their smiles nor their tears.

Both part of an infinite plan.  
Let me live in my house by the side of the road  
And be a friend to man.

I know there are brook gladdened meadows

Ahead,  
And mountains of wearisome height.  
That the road passes on through the long afternoon

And stretches away to the night.  
But I rejoice when the travellers rejoice  
And weep with the strangers that moan,

Nor live in my house by the side of the road  
Like one who dwells alone.

Let me live in my house by the side of the road,

Where the race of men go by.  
They are good, they are bad; they are weak,  
They are strong.

Wise, foolish—so am I.  
Then why should I sit in the scorner's seat  
Or hurl the cynic's ban.

Let me live in my house by the side of the road  
And be a friend to man."

### "L'Envoi."

Kipling is a Calvinist in the field of poetry, yet while in his religious poems there is loftiness and grandeur, God is the God of compassion and love. This may be marked in his little poem entitled "L'Envoi":

When Earth's last picture is painted,  
And the tubes are twisted and dried,  
When the oldest colors have faded,  
And the youngest critic has died,

We shall rest, and faith, we shall need  
It—lie down for an aeon or two  
Till the Master of all Good Workmen shall  
Set us to work anew!

And those that were good shall be happy;

They shall sit in a golden chair;  
They shall splash at a ten-league canvas  
With brushes of comet's hair;  
They shall find real saints to draw from  
—Magdalene, Peter and Paul;  
They shall work for an age at a  
Sitting and never be tired at all!

And only the Master shall praise us,  
And only the Master shall blame;

And no one shall work for money, and  
No one shall work for fame;

But each for the joy of the working,  
And each, in his separate star,  
Shall draw the thing as he sees it for  
The God of Things as They are.

### John Nichol.

To say that the poets have harmonized God is not to say that they have robbed him of his majesty or his almighty fatherliness. This little poem of John Nichol preserves all that is true in the transcendence of God.

### Intercession.

Look down upon me from Thy starry throne!  
Save me from out this darkness darker grown;  
Still let Thy spirit move,  
With its redeeming presence as of yore,  
Making the spells of peace and love  
Return once more.

After long years of exile, may I turn  
Back to the land where ancient altars burn,  
And hallowed memories dwell,  
Where, on the windings of a secret shore,  
The murmuring surges sink and swell  
For evermore.

Stretch Thy sustaining hands from heaven's  
high dome

Over the wanderer as he wanders home;  
Let their far brightness gleam,  
Making my life that lies before  
A something better than a sultry dream;  
Forgive once more.

The human tenderness of God is carried by modern facts even to the final judgment when all human frailties will be laid bare.

### The Goal.

She knocked at the Paradise-gate,  
She tumbled at the golden pin.  
"Who is this that cometh so late,  
And thinks to be let in?"  
"Ah! keep me not here without,  
Open quickly!" she cried,  
"For there are those that need me, need me,  
Waiting just inside."

Weary she was and worn,  
Her knees and her shoulders bent  
With the leaden burden of years forlorn,  
All in vanity spent.  
But she leapt like a yearling doe  
Across the threshold of light—  
She flew to the arms that drew her,  
drew her,  
As a homing dove takes flight.

One was clasping her wrist,  
And one was grasping her gown;  
To one that cried to be kissed  
Tenderly stooped she down.  
As a bird outspreadeth its wings,  
She gathered them closely in—  
"Now is the time, O children, children,  
When life shall at last begin!"

### At the Top of the Steps.

Parson may talk as —e will, but I can't

understand it aright.  
Two score years together, and going to leave  
me to-night,  
Swapping the leaky thatch for a slated man-  
sion on 'igh.  
But you'll stand at the top of the steps, and  
Not let the old fellow go by.

You'll twig me a-coming along; you allus  
was wonderful sharp;  
But I'd happen be passing you by,  
tricked out with your crown and your  
'arp—  
Never played none as I knows on; you  
can't never tell till you try—  
So stand at the top of the steps, and don't  
let the old fellow go by.

There was chaps a sight worsen nor me,  
and it won't be a mossel like you  
To remember the things as I did, and  
forget what I didn't do.  
And as often you've fetched me home at  
night from the "Cock and Pye."  
Wait for me, lass, once more, and don't  
let the old fellow go by.

"Robert!" they'll ask, "who's Robert,  
and what might he want this way?  
Ain't much to look at, ain't Robert."  
Then someone in office'll say,  
"Can't you see as it's Jenny as wants him?  
Jenny we couldn't deny."  
So you'll stand at the top of the steps, and  
not let the old fellow go by.

Since together life wasn't too gay, with  
scarce any pleasure—to call—  
'Twill be worse when I trudge it alone  
(with the pig to be fettled, and all),  
And when soon, like my smock, 'tis worn  
out, a new one I'll cheerfully try,  
With you at the top of the steps, to not  
let the old fellow go by.

### Whittier.

Whittier's "Eternal Goodness" has much of the modern gospel:  
Amid this maddening maze of things,  
And tossed by storm and flood,  
To one fixed star my spirit clings,  
I know that God is good.

I know not where His islands lift  
Their fronded palms in air.  
I only know I cannot drift  
Beyond His love and care.

The book I commend this week is "A Victorian Anthology" by William Knight. Imported by Charles Scribner's Sons.

"We measure great men by their character, not by their successes."—Nepos.

"If you loved only what were worth  
your love,  
Love were clear gain, and wholly well  
for you.  
Make the low nature better by your  
throes!

Give earth yourself, go up above for  
gain." —Robert Browning.

# The State of the Churches

By Alva W. Taylor

The Disciples have never canvassed closely the state of the churches. Here-with are submitted the results of some statistical investigations conducted by the writer. They are as nearly accurate as the men on the field could make them. Where exact figures had not been tabulated the close information possessed by the missionary secretaries of almost every state, who lent their valuable aid, makes them approximately correct and valuable for some informing generalizations.

The inquiry was designed to discover facts regarding the pastoral oversight of the churches and to ascertain their missionary activity. This involved an inquiry into the size of the congregations and the salaries of the pastors. Inquiry regarding the education of the ministry and the number of church edifices would also be illuminating.

The figures were gathered from each state, but there was such a statistical likeness in various geographical sections that convenience and space were happily served by the arrangement that follows:

The states included in the various sections are as follows:

The South—Florida, South Carolina, North Carolina, Virginia, Georgia, Alabama, Mississippi, Louisiana, Texas, Indian Territory.

The West—New Mexico, Arizona, California, Oregon, Washington, Idaho, Montana, Wyoming, Colorado, Nevada, Utah.

The North—North Dakota, South Dakota, Minnesota, Wisconsin, Michigan.

The East—New England States, New York, New Jersey, Delaware, District of Columbia, Maryland and eastern Pennsylvania.

Central Section—Western Pennsylvania, West Virginia, Tennessee, Kentucky, Ohio, Indiana, Illinois, Iowa, Nebraska, Kansas, Oklahoma, Arkansas, Missouri.

Canada—All the Dominion where there are churches.

The inquiries made were these:

1. How many churches?
2. What is their average membership?
3. How many of 500 or more—and of 200 or more members?
4. How many have pastors for all time and how many for part time?
5. How many take no missionary offerings?
6. What is the average for pastors' salaries?

The results, worked out in percentages, are here tabulated:

	Number of Churches	Average Membership	Per Cent. With Over 500 Members	Per Cent. With Over 200 Members	Per Cent. With Pastor All Time	Per Cent. With Pastor Part Time	Per Cent. With No Pastors	Per Cent. Taking Some Missionary Offering	Per Cent. Taking No Missionary Offering	Average Pastor's Salary
South ..	1,834	131	1.1	16	11.5	50	38.5	42	58	\$700
West ..	472	108	2.7	14.3	57	25	18	80	20	850
North ..	289	84	0	5.7	35	25	40	84	16	700
East ..	132	148	3	17	60	26	14	70	30	750
Central ..	7,466	128	2.2	22	21	53	26	51	49	750
Canada ..	105	80	0	4.7	30	40	30	50	50	700
For all ..	10,298	126	2	20	28	50	22	51	49	750

demonstrate a missionary vitality something like as apostolic as their evangelism.

In contrast to these figures are those from the West and the East, where the work is new and has upon it the zeal of a cause that is needed and around it the supervising care of a general organization. Here nearly 60 per cent of the churches have pastors for all time and only about 16 per cent have none. Even this small number could doubtless plead poverty and isolation to the satisfaction of the most critical. On the other hand three-fourths of these churches take missionary offerings. In the northern section less help has been offered from the outside and the pastoral condition is not quite so good, but if the brotherhood has any churches that are genuinely apostolic they are those of the North, for 84 per cent of them take missionary offerings and that in face of the fact that 40 per cent of them have only sporadic preaching or more.

It should be said to the credit of California, Montana and Louisiana that practically all the churches respond to the missionary call.

Much might be said but these statistics are submitted in the hope that many will ponder them. These questions may be worth considering also:

1. Are there enough preachers?
2. Are they apostolic in their missionary zeal?
3. How prevalent is anti-missionary sentiment?
4. Is there enough organization?
5. Would it be wise to devote more state mission money to obtaining co-operation among churches unable to support pastors?
6. Ought there to be a closer relation between district, state and national home missionary societies for the sake of efficiency?
7. Would it be profitable for our colleges to teach missions systematically?
8. What does the fact that nearly half of the churches take no missionary offerings argue for their apostolicity?

Eureka, Ill.

## THE CRY FROM THE CONGO.

From the Congo still comes the piteous mute appeal of Leopold's miserable slaves. While the nations delay to intervene, the merciless rubber regime goes on and the Congo natives suffer and die. There is little hope that Belgian annexation, unless supervised by the powers, would be more than a nominal change. The terms of annexation which are now under discussion in Belgium leave the control of the Congo still in Leopold's hands. The effort in this country to hasten international action and secure genuine reforms is represented by the Congo Reform Association, Tremont Temple, Boston, Mass. That association is severely in need of funds for immediate use. Though the prosecution of a vigorous public agitation must necessarily be delayed till Belgium's definite policy becomes more evident, it is by all means advisable to issue and distribute literature dealing with recent evidence and pending developments. The officers earnestly appeal for financial help. Orders should be made payable to Mr. John Carr, Treasurer.

<b>Lesson Text</b> <b>Joshua</b> <b>3:5-17</b>	<b>The Sunday School Lesson</b> <b>Crossing the Jordan*</b>	<b>International Series</b> <b>1907</b> <b>Oct. 13</b>
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The entrance of the Israelites into Canaan is the point at which Hebrew history begins. Before that time there were ancestral and patriarchal memories, events which had become part of their inheritance as clans in Canaan, Egypt and the desert. But of national history there had been none, for the nation was born only in the period just preceding Moses' death. The emergence into Canaan was the first distinctive event in the history of Israel.

This event was in reality a series of national experiences rather than a rapid achievement. It was not a conquest, but an occupation. It was not the result of a few brief and brilliant campaigns, but of several decades of struggle. In the book of Joshua the events of a century are contracted to the space of seven years. As was seen in our last study, the real story of the entrance into Canaan is told in the early chapters of Judges. The ideal narrative, the romance of the history, as it was conceived by late historians, is given in Joshua.

#### Meaning of the Event.

Yet both accounts emphasize the same great truths—the providential leadership of Israel and the high estate to which the nation was being directed. If Judges reveals in clearer light the sins of cowardice, unfaithfulness and jealousy which hindered the complete and rapid subjugation of the land, it is because its purpose was prophetic rather than priestly. The pomp of military show and success were of little moment beside the discipline of the nation under the divine will. It was worth stopping to point out that the slow and partial conquest of Canaan was the result of those very sins which in the prophet's own days brought the evils of poverty, slavery and humiliation upon the people.

In the book of Joshua all this side of the shield is omitted. The writer, looking back from an age when Israel has long been settled in the land, describes the conquest as complete and glorious, and everywhere the inhabitants of the land are defeated by the superior aggressiveness of Israel under the leadership of Joshua. As one man the nation crosses the Jordan. Spies bring word of the terror felt in Jericho at the approach of a people whose name and exploits have gone before them. The walls of the city fall at the trumpet blasts of Israel. Combinations of kings are faced by rapid night marches, victory follows victory till the whole land lies prostrate and at last Joshua has the satisfaction of allotting the land and seeing the tribes move off with contentment to their respective holdings.

If to the practiced student of history this is the less satisfactory and convincing of the two accounts given by the Scriptures we may be sure at least that it was the more popular report of the

#### H. L. Willett

occupation of the land. Every nation loves to idealize and glorify its past. The Hebrews were no exception to this rule. Yet in neither narrative of the entrance into Canaan was the central truth of God's presence and purpose obscured. And beside this supreme thesis of both prophetic and priestly historians all questions of time and manner take a lower place.

#### The Sources.

The narrative of the Book of Joshua, like that of Judges, is made up of several sources. This fact accounts for those strange and perplexing variations in the record, which have occasioned so much difficulty to the student. Thus the command to cross the river is given several times, before, during and after the crossing. The twelve stones were taken from the river bed and set up variously in the place where Israel camped (4:3), in Gilead (4:20) and in the midst of the Jordan (4:9). The picture of the falling waters of Jordan is presented in the same variety of ways, as due to a landslide which blocked the river at the town of Adam, the modern Damieh, some distance above (3:16), or as a drying up of the stream as with a drought (4:23, 5:1), or as a massing of the flood in a solid wall (3:13) like the poetic account of the passage of the Red Sea.

These differences naturally suggest the combination of some two or three slightly varying narratives of the event, and when further investigation reveals these sources in unmistakable form, the difficulty disappears. The differences are merely such as would be expected when several traditions regarding the same event have been preserved in different communities. In each of the sources the vital elements of the tradition are preserved, and any one of them, much more the final composite in which they all appear, serves the purpose of emphasizing the central truth of God's leadership and program in Israel's entrance into Canaan.

Many attempts have been made to account for the tradition of a miraculous passage of the Jordan. Of course no miracle was needed in passing the river. There are fords at which it is perfectly possible to go from bank to bank, and even in flood time ferries have been used from the most remote antiquity. Many tribes and clans had swept into Canaan at periods before the arrival of the Hebrews, and during the later history the Jordan was one of the frontiers of West Palestine, across which raids were constantly made by small groups of marauders or by great armies.

#### Explanations of the Narrative.

Some have held that the entrance into Canaan was not a single event, but that the Hebrews, made up of tribes from Egypt and the desert, entered the land at various times during a period of a generation, and took possession as they were able. In this case, the crossing of the Jordan has been viewed as a picturesque but entirely ideal method of ex-

plaining their arrival. Another interpretation of the story makes it a later reflection of the authentic passage of the Red Sea, where natural forces were employed to work a great deliverance. In this view the actual crossing would be held to have taken place in the same manner as all the other nations entered the land.

Those students who labor to make science and the Scriptures agree refer to an event in 1257 A. D., as a striking parallel to this drying of the waters, and a probable explanation of the event. In that year the Sultan Bibars found it necessary to repair a bridge at Jlar Damieh on the Jordan, in order to secure the anticipated retreat of the Moslem forces. The task was deemed impossible by the engineers who studied it, because of the swiftness and depth of the river. But on arrival at the spot they found the water so low that the bed was almost dry, and the bridge was easily repaired. Very soon afterward the water rose rapidly and completely filled the channel. The cause of this curious phenomenon was a landslide some distance up the stream, where the channel became completely blocked for a time.

Another explanation is an unusually hot season, in which the river was dried up to the vanishing point. In favor of this view is the fact that today there are seasons when the river is easily forded on foot. Then again, those who hold that the sheer forth-putting of supernatural power, even where natural means would accomplish the same purpose is not foreign to God's method of work, will find ready explanation of the occurrence as one of those striking manifestations of divine power, not necessitated by the situation, but granted as a gracious proof of sovereign might put forth in Israel's behalf. But whatever the view taken as to the method by which Israel crossed the Jordan, the greater truth behind the event is the divine purpose in bringing the nation to the land of promise, where a new disclosure of the will of God could be made in the coming history.

#### Wonderful Meaning of the Event.

During all the later centuries the Hebrews looked back to the departure of their ancestors from Egypt and their arrival in Canaan as a very marvelous proof of their selection as the people of God. The entrance into Canaan was one of the events which made possible the wonderful history that followed. Tradition never ceased to busy itself with that event and its religious significance. If it invested it with greater and greater marvels as the years passed, it would be but what the study of other national life has taught us to expect. To Israel miracle was the most natural and expected of the phenomena of life. They waited for God to move in a mysterious way in the performance of his wonders of redemptive grace. Today we are surrounded by the thought of a more scientific age, and make a careful study of second causes and of natural law. The

(Continued on page 876.)

International Sunday-school lessons for October 19, 1907. Israel enters the Land of Promise, Josh. 3, 5-17. Golden Text, "And He led them forth by the right way that they might go to a city of habitation." Psalm 107:7.



<b>Scripture</b> <b>II Cor.</b> <b>4:1-18</b>	<b>The Prayer Meeting</b> <b>Keeping Heart for Work</b>	<b>Topic</b> <b>for</b> <b>Oct. 16</b>
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That discouragement takes away the power of men to work is well understood. No great achievements can be expected from pessimists. The man whose theory is one of woe and weakness may in practice be optimist enough to do some good work. Then there are some who talk of good deeds but never have the courage to do them. The optimism of such people fails to inspire. The average man prefers to be hopeful. He would like to find reasons for gladness. It is incredible that a man of sense should deliberately choose to look only on the dark side of things. In their ignorance and carelessness men choose the things that bring disappointment and then they too readily decide that there is nothing in life worth seeking. What they need is to be reminded of the deep and abiding realities that satisfy the soul. Before they permit disappointment to embitter their lives they should search diligently for the good things that cannot be taken away from them.

#### Not Ourselves, But Christ.

"We preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." When you complain about the treatment you have received from your brethren, look into your heart and see whether you are grieved for the sake of Christ or on ac-

#### Silas Jones

count of pride that is foreign to the spirit of Jesus. It is easy to make a mistake here and reach the conviction that the world is going to destruction when in fact nothing has gone wrong except some plan evolved from our selfishness or ignorance. The brethren who opposed the organ feared that the kingdom of God would end with the coming of instruments of music into the church. These brethren were honest but they did not know all there was to be known about the church and its mission. The Judaizers thought Paul was destroying the faith of the fathers when he taught the gentiles that Jewish ceremonies had no place in the church. The Judaizers were preaching their own notions, they were strangers to the mind of Christ. If we can forget ourselves in the effort to know Christ and to give others a knowledge of him many of the discouragements that now afflict us will be matters of memory only.

#### In Earthen Vessels.

"It was a mistake, but what of it?" said a man to a friend. His remark was based on the fact that mistakes accompany all human effort. Conscientiousness does not save the worker from mistakes. Let him be the most alert of

men, he will not see everything he needs to see in order to avoid blunders. Josiah Billings says: "Success don't konsist in never makin' blunders, but in never makin' the same one twict." Further, pain is a part of life. The gift of God in Christ is not freedom from pain but life that triumphs in the midst of perplexity, loneliness, persecution, and death. If we start out with the expectation of finding life always pleasant we shall become pessimists unless we have sense enough to change our creed. In this connection it must be remembered that we may be in heart for our work and not be glad with the gladness of the child. After we have laid away the body of the loved one we do not go home singing the happy songs of childhood, but we may go with hope and courage, we may put greater energy into our work. Light-heartedness is not optimism and sorrow is not pessimism. We must know the reason for both before we can judge them. The light heart may be untouched by the love that bears the burden of another or it may be the heart that is thrilled by the presence of God. Sorrow may be selfish and it may be Christlike. If it is the sorrow of love it is not despair. The love that God causes to grow in the heart will find God and be satisfied.

<b>Scripture</b> <b>I John</b> <b>2:15-17; 24:15</b>	<b>Christian Endeavor</b> <b>Remember Eternity</b>	<b>Topic</b> <b>for</b> <b>Oct. 13</b>
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If eternity is, simply time indefinitely prolonged into the future, how can any one remember it? We can't remember the future. Memory has to do with the past, with something that has already touched our life. If we are to remember eternity accordingly, it must be past as well as future, and must already be near our life, as indeed it is. For eternity is not indefinite time. It is above all time. It is timeless life, the life that is above change and decay, above all evil and sin. "This is eternal life," said Jesus, "that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

\* \* \*

Of course, we can only think in terms of time and space, because these ideas condition all our life. But in God there is no space and there is no time. All is always present to him. And the life that is in him is also above all the limitations of this earthly life. To be sure, we must, while we are here, live the life of God and have the knowledge of God in our bodies, and under the conditions of space and time. And, accordingly, we cannot talk of the eternal life and of eternity without using ideas and words which belong to time and space. But we need to remind ourselves that these are only figures of speech, and that the reality is far and beyond them.

The language of John, in his epistle, is very careful language. His distinction is not primarily between what is present and future, but between the world and God. That is the choice between the present and the future, but it is that because it is much more. It is the choice between the unworthy and the worthy, the low and the high, the transient and the enduring, between the fatal choice of the world's fleeting joys, and that living connection with God in the doing of his will, which relates men to the abiding.

\* \* \*

We do entirely right, however, when, after guarding ourselves in these ways against wrong ideas, we think of the future and of our duty to prepare for the future. Beyond our life here there is an entrance waiting for us into the eternal life, which we live here under many limitations, and shall live there in perfect freedom. And our loved ones who have gone before are waiting for us there in what Jesus himself called his Father's house of many mansions. In that life sin will be no more, and in perfect joy and peace we shall work with God and serve him. That life there is the whole of which this life is a part, and those who reject what is offered them of it here have rejected the possibility of it there, so far as we may know or can judge of the issues of life.

We are waiting here until that larger life can begin, but we are not "only waiting here." In a true sense we are, for that is our real life, and this is only preparation for it. But the preparation consists in present duty and work, and faithful devotion to our tasks, within the limitations of this present life. The best spirit in which to fulfil those tasks is the spirit of waiting for Christ and for the everlasting life. To those who wait for him and it, they will come.

#### Daily Readings.

**Monday**—Judgment in eternity (Acts 17:30, 31). **Tuesday**—Judged by Christ's word (John 12:47-50). **Wednesday**—Separation in eternity (Matt. 13:47-49). **Thursday**—Rewards and punishments (Luke 16:22-26). **Friday**—An eternal home (John 14:1-4). **Saturday**—Life everlasting (Gal. 6:7, 8). **Sunday, October 13, 1907**—Remember Eternity! (I John 2:15-17, 24, 15.)

"He seeks not thine, but thee, such as thou art,  
For lo, His banner over thee is love."

"I am deeply persuaded that the thing above all else which is just now needed within the Christian world is a clearer conception of the idea of the Church. It is the Master's divinely appointed method of redeeming the world."—S. D. McConnell.

### MAY A GIRL WORK HER WAY THROUGH COLLEGE?

"Undoubtedly it is possible for a girl to work her way through college," writes Margaret E. Sangster in the October Woman's Home Companion. "If she have exceptional brain power, exceptional pluck and exceptional health. To accomplish this difficult task without pecuniary aid from relatives or friends is a very formidable undertaking, and it is hardly wise to attempt it unless one is sure of having the requisite physical capital and of being able to stand the strain of a long, hard and wearisome pull. Girls have done this, girls are doing it now, and girls will continue to do it, but the race is encumbered by heavy weights and the rowing is upstream.

"In college there are many openings for earning money, and it may be remarked that nobody loses caste or is treated with condescension because she is frankly poor. A girl with a knack for sewing may use her needle and receive pay from students who do not wish to sew or mend.

"In a Western college I met several young women who had paid their way by sweeping, dusting, washing windows and cleaning paint, by taking hold, in short, of anything that offered, whether it was hard or easy. In this particular college the expenses were less than in more luxurious institutions in the East, and I almost thought that the students had a more insatiate love of learning and an intenser personal ambition than I had seen elsewhere."

### THE IMMIGRANT HAS A MIND OF HIS OWN.

The Secretary of Commerce and Labor has opened at Washington a bureau of information on the relative opportunities in the various sections of the country, and this information will be provided to prospective immigrants in Europe, as well as to those who land in this country. In this connection it is, however, a mistake to suppose that the majority, or even a large part, of the aliens landing on our shores have but vague and hazy ideas of where they want to go and what they want to do. Some weeks ago a body of delegates from a southern immigration society called upon the commissioner at Ellis Island. Said the spokesman, "All we need to get the immigrants to come to the South is to get in touch with them." The commissioner replied: "Now is the time and here is the place! I will devote the rest of the day to putting you into touch with them." Accordingly, commissioner, interpreters, and delegates, before the day was over, had interviewed some hundreds of immigrants. The delegates laid before them their arguments, and used upon them their powers of persuasion. The commissioner aided by offering to have their tickets changed for points in the South if they wished to change their destinations. And of all this effort in many tongues what was the result? One man consented conditionally to consider their offer—took their address and promised to let them know after he had had time thoroughly to consider the matter. Sadder and wiser, the tired delegates took the five-o'clock boat back to Manhattan.—From "The Silver Lining of the Immigration Cloud," by Lyman Beecher Stowe, in *The Circle* for October.

### WOMEN AS MEMBERS OF PARLIAMENT.

This present year of 1907 marks an epoch in the evolution of woman-kind, as for the first time in all history women have taken their seat in a national parliament as elected representatives of the people. To Finland belongs the honor of this innovation.

On May 29, 1906, the Finnish parliament extended full suffrage to all men and women twenty-four years of age, the men to pay a poll tax of twenty-four cents and the women of twelve cents, and all entitled to vote were made eligible to any office. The law was approved by the Czar July 20 and went into effect October 1. As the women would vote for the first time on March 15, 1907, the leaders among them made extensive preparations to instruct them in their new duties. The suffrage societies, the Young Women's Christian Association, the Social Democratic clubs, the temperance and other organizations arranged for lectures on the new law on proportional representation and on

the political issues, while in many instances these were combined with talks on education, temperance, purity and other social questions. Society women, young lady students, house servants and old market women with shawls over their heads sat side by side, all equally interested. Trial elections were held, halls fitted up with ballot-boxes, tickets distributed, speeches made, canvassing boards of women appointed and persons at hand to conduct everything in a legal manner. These halls were crowded and the women entered into the spirit of the affair with keenest interest and enjoyment.

All parties nominated women for parliament and they addressed their constituencies just as the men candidates did, except that it was noted in almost every instance they took up many reform questions and did not confine themselves to politics. The democratic effect of universal suffrage can in no way be so forcibly illustrated as by a list of the nineteen women who were elected.—Ida Husted Harper, in *The World To-Day*, for October.

## Let's Cheer Up

### DIFFERENT BACKBONES.

A boy in the physiology class of a school in South Boston gave the following definition of the difference between the backbone of a man and the backbone of a cat.

"A man's backbone runs up and down while the backbone of a cat runs sideways. A cat is liable to spit and throw up her backbone."

Another boy said of the spine: "The spine is a long bone reaching from the skull to the heels. It has a hinge in the middle so that you can sit down otherwise you would have to sit standing."—October Lippincott's.

### DID HE SEE THE POINT.

There is a bright young woman of the official set in Washington who, at a public function this winter, found herself much bored by the attentions of a fresh young man, the son of a senator from a southwestern state.

Soon after his introduction to the young woman, the fresh young man proceeded to regale her with a story of some adventure in which he had figured as hero. His listener, a remarkably well-bred girl, was as much surprised as he could have wished, though not in the same way.

"Did you really do that?" she asked, not knowing what else to say.

"I done it!" was the proud response of the fresh young man; and he began forthwith another lengthy narrative, more startling even than the first. The young woman again politely expressed her surprise.

"Yes," said the hero; "that's what I done!"

A third story followed, with another "I done it"; whereupon the girl remarked:

"Do you know, Mr. Blank, you remind me so strongly of Banquo's ghost in the play?"

"Why?"

"Don't you remember that Macbeth said to the ghost, 'Thou canst not say I did it!'"—October Lippincott's.

### The Part He Liked.

Representative Clayton, of Alabama, tells of a negro in Montgomery who, by reason of his non-attendance at divine service, came to be regarded by his neighbors as "a hard case."

On one occasion, however, he was induced by a friend to hear a sermon preached by a dusky divine imported from Mississippi. After service, to the great surprise of the friend, the "hard case" exclaimed in tones of enthusiasm: "I shore did enjoy dat sermon."

"I am glad to hear you say that, Tom," replied the friend, gratified. "And what part of the sermon did you enjoy most?"

"De part where I dreamed I had a millyun dollars," said the "hard case."—Exchange.

### The Best They Could Get.

William Jennings Bryan tells a good story, at his own expense, of a time when he was not as well known as he is now.

A widely admired campaign speaker in Nebraska, who had been billed to make the principal address at a political gathering at Lincoln, was obliged, at the last moment, on account of illness, to send word that he could not keep the appointment. It chanced that Mr. Bryan was selected to fill his place. Naturally, Mr. Bryan felt some nervousness, knowing that he was to act as substitute for an older and much better known speaker, and his apprehension was not lessened when he heard himself thus announced by the chairman:

"Feller citizens, this here's the substitute for our gallant an' admired leader, unfortunately sick. I don't know what this gent can do; but time was short an' he had to take what we could get."—Success Magazine.



# WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

F. D. Hobson was the preacher in regular services of the church in South Omaha, Neb., Sept. 22d.

Samuel Gregg, the new state evangelist, of Nebraska, will hold a meeting for the brethren at Summit, Neb.

U. M. Elston and his people raised over \$100 Sept. 22d to liquidate an old debt of the church in Atlantic, Ia.

A new house of worship in Dunkirk, N. Y., where R. P. McPherson is pastor, will be dedicated in the near future.

B. S. Ferrall and his church in Buffalo, N. Y., observed Sept. 22 as rally day with a Harvest Home service of unusual interest.

Elam T. Murphy has been called as pastor of the Calhoun Street Church, Baltimore, Md., where he will succeed E. C. Baker.

A great offering for missions amounting to \$1,100 was taken Sept. 22d in the University Place Church, Des Moines, Ia. C. S. Medbury is the pastor.

The church at Geneva, Neb., has been redecorated. J. F. Findley of Ft. Collins, Colo., will help the pastor, E. M. Johnson, in a meeting to begin Nov. 17th.

Lacey P. Schooling, a recent graduate of the Divinity School of the University of Chicago, began his ministry Sept. 15 with our church in Pullman, Wash.

The convention of our congregations in Maryland, Delaware and the District of Columbia is in session this week in the Christian Temple, Baltimore, Md.

Drake University has opened with a fine increase in enrollment over last year. On the fourth day thirty-five more students than last year were in attendance.

H. F. Lutz will hold a meeting in the Christian Temple, Baltimore, Md., assisting the pastor, Peter Ainslie. The special services will begin in November.

L. A. Hussong and wife on Sept. 2d welcomed into their home a daughter who has gone with them from Lincoln, Neb., to Brother Hussong's new field at Peru, Neb.

The Disciples' Union of Greater New York will hold its fall rally October 8 in the Lenox Avenue Union Church. George H. Combs of Kansas City, Mo., will be the chief speaker.

The fund for the founding of the Wharton Memorial Home and Scholarship for the Children of Missionaries has lately been increased by a contribution of \$500 made by N. P. Van Meter of Kentucky.

Last week the Foreign Society received another gift on the Annuity plan. This makes four gifts on this plan during September. The Annuity gifts for the month amounted to \$11,500 and the total for the year \$36,690.

The beginning of the Scoville meetings in Lincoln, Neb., was postponed until Oct. 6th. Thos. Penn Ullom is in Lincoln this week leading in the rallies and other preparations for the coming of Chas. Reign Scoville's full force.

James N. Crutcher has begun his work as pastor in Higginsville, Mo., under most auspicious circumstances. He reports that his predecessor left the church in excellent condition.

Excellent business openings for Disciples may be found at McCook, Neb., by addressing W. C. Moyer, the financial secretary of our church in that city, or the pastor, W. H. Applegate.

The Sunday schools of our churches in Nelsonville, O., and Ulrichsville, O., will engage in a three-cornered contest in which the Jefferson Street school, Buffalo, N. Y., is the third party.

W. T. Clarkson, who spent the summer at Peace Cottage, Ocean View, Va., has returned to New York city to resume his studies in Columbia University and Union Theological Seminary.

Members of the First Church, Atchison, Kas., tendered a reception Sept. 19th to the new pastor, Z. G. Bates. Brief addresses were made by prominent members of the church. It was a happy occasion.

E. D. Long has moved from Angola, Ind., to Terre Haute, Ind., to pursue advanced studies in the State Normal school. He would like to preach for a church within reach of Terre Haute. Address him at 632 S. Seventh street.

Evangelists Vawter and Wood are in a meeting at Shepherdsville, Ky., which in some of its features is pronounced by the local papers the best ever held in the city. Great crowds are in attendance hearing the sermons of Evangelist Vawter, who has held several meetings for this church.

The work of the First Church of Albion, Texas, of which Granville Snell is minister, is marked by a growth in missionary interest which is unusual. Because of the loyalty of his people Mr. Snell confidently expects the greatest offering for state missions in the history of the church.

Dr. Albert Buxton, the new pastor of the Central Church, Salt Lake City, Utah, and his mother, Mrs. Damuth, were recently tendered a reception in the church parlors. It was a happy occasion. During the evening business men of the city and clergymen from other churches made addresses.

Dr. Royal J. Dye and wife have returned from missionary work in Bolenge, Africa. They will remain in this country a year on furlough, devoting most of their time to translation of the Bantu language and committing it to writing. Dr. Dye spoke in the Lenox Avenue Union Church, New York city, Sept. 22.

H. O. Pritchard, minister of the church in Shelbyville, Ind., was the preacher at the University Church, Lincoln, Neb., Sept. 22d. He has been extended a call by the church which is hopeful that he can begin his work with the church as early as Nov. 1st. Brother Pritchard is one of our ablest young men who, because of his training and ability as an executive, has been able to accomplish splendid results in Shelbyville.

The Christian Church Sunday school in Carbondale, Ill., reached its high water mark in attendance last Sunday when five hundred and twenty-seven were present at the annual rally. The offering amounted to fifty-six dollars. W. A. Schwartz, the energetic superintendent, has the heartiest co-operation of the pastor, J. W. Kerns.

The church building in Eagleville, Pa., has been partly refurnished and redecorated. Thomas Wallace of Mill Hall, Pa., recently lectured there on his travels in Bible Lands. Mrs. Wallace spoke at Flemington recently on her ten years' work in Mexico. Brother Wallace is leading in the work of a union teachers' meeting in his town.

The last report from the office of the Foreign Society stated that the receipts were only about \$16,000 short of the \$300,000. There was still some hope of reaching the \$300,000. This, however, was not possible without the returns from two bequests which had been promised by those who had the management of the estates in hand.

Madison A. Hart of Pomona, Cal., will make a beginning of the work of his new pastorate in Columbia, Mo., next Sunday. He succeeds W. R. Winders who accomplished so notable a work with this church. Mr. Hart's church in Pomona gave \$1,600 Sept. 22 to make complete payment for improvements on the church property, costing \$4,000.

The sum of \$325 for the Wharton Memorial Home and Scholarship for the Children of Missionaries by the church at Winchester, Kentucky, recently when F. W. Norton presented that important work to that contribution. Brother Wharton was the living-link from this church and its members will erect a monument at his grave in India.

After a pastorate of four years in Tuscola, Ill., which has been marked by excellent progress of the church, J. T. Davis has resigned. He will be glad to correspond with churches interested in the location of a pastor or desiring the services of an evangelist as he can give some time to meetings. His successor has not been chosen at Tuscola. Address O. L. Parker.

I. N. Grisso will close his work with the church in Plainfield, Ind., on or before the fourth Sunday in December. He has served the congregation three years. The church is harmonious and all the departments are greatly strengthened. There are no debts. Bro. Grisso's successor has not yet been found. Write Dr. J. S. Ragan. Bro. Grisso's services can be secured by some church.

L. N. D. Wells, pastor in East Orange, N. J., is home from his summer vacation which was spent in and near Pittsburg. Brother Wells was busy preaching for John G. Slater of the East End Church, lecturing twice a week and soliciting funds for the Centennial Church in New Jersey. The new building is well under way and the corner stone will be laid in the near future. The present quarters of the East Orange Church are crowded and it is necessary for the Bible School

to meet in two sections because of lack of room. This congregation will send an enthusiastic delegation to Norfolk.

R. Tibbs Maxey, Des Moines, Ia., and Prof. C. B. Manger, Armington, Ill., began a meeting recently in La Monte, Mo., where I. H. Fuller is pastor. An epidemic of diphtheria caused the board of health to order all public services to cease for a period of two weeks and the meeting was brought to an abrupt close in the midst of excellent interest. The evangelists are in a meeting at Sweet Springs, Mo.

An event of note in the life of the churches in Los Angeles, Cal., was the recent celebration of the seventeenth anniversary of the pastorate of A. C. Smither, minister of the First Church. Under the leadership of Mr. Smither the congregation has grown from a membership of three hundred to more than twice that number. The church gave evidence of its appreciation of the labors of the pastor when it sent him abroad as a member of Dr. Willett's Palestine Travel Study Class of this year. At the anniversary service the church voted an increase in the salary of the pastor. Our other pastors of the city were present in the Sunday evening services to join in congratulations of the church and pastor.

#### STATE AND NATIONAL SECRETARIES' MEETING.

The annual meeting of the State and National Secretaries' Association will be held in the ladies' private dining room on the sixth floor of the Monticello at Norfolk, Va., beginning at 10 o'clock a. m. Friday, October 11, and closing at 6 o'clock p. m. A banquet will be served at the same place from 6 to 8 o'clock. State and National secretaries will please take notice and be present promptly. A program of interest has been prepared and a good time will be had at the banquet. The secretaries' wives and friends will be welcome to the banquet if notice is received in time to have the covers laid. The price will not be large. The association last year voted to hold the meeting a day in advance of the sessions of the convention and this is the reason for the early date. Every state and society should be represented. T. J. Legg, President.  
W. A. Baldwin, Secretary.

#### ON TO NORFOLK.

It is not yet too late to send your preacher to Norfolk. The trip and the convention will refresh his spirit and increase his usefulness. He will bring home the cream of the great assembly. Paying his expense is the best investment your church can make just now.

The Annual International Convention is the great representative gathering of the brotherhood. It is the privilege as well as the duty of your church to be worthily represented there. All the general activities of the past year will be reported there and all the work for the year ahead will be outlined. Be a part of it.

Norfolk is half-way to Pittsburg 1909 and the great Centennial convention. Hear Charles Reign Scoville's address at Norfolk, thank God and take courage for the two years that remain of the Centennial campaign. W. R. Warren, Centennial Secretary.

#### FROM HIRAM HILL.

Hiram College will open September 24. The outlook is very good for a large number of new students, more than one hundred of whom have already made arrangements to be here in the fall term. This, in addition to the old students that are to return, indicates a decided increase over last year.

There will be no changes in the regular faculty, all of the old professors continuing their service which has meant so much to the college in the past.

Miss Anna L. Gould of the class of 1898, who has done excellent work in the public schools, both as a teacher and as a disciplinarian, will be the lady principal, having charge of the young women.

Hiram College has made a history of which her friends may justly be proud. True to the traditions of the past, she is doing the world excellent service now, but soon she is, we are sure, to surpass anything that she has yet done.

#### WEST VIRGINIA CONVENTION.

The churches of Christ in West Virginia have just closed the best convention in the history of the work. The attendance was larger, the addresses more inspiring, the spirit more Christ-like, the reports more cheering, the plans more aggressive and the chickens sweeter than ever before. The convention was held at Beckley, 2,500 feet above the sea level. Physically and spiritually we were

on the mountain top. The place of the convention had an added interest because it is the location of the new C. W. B. M. Normal School. Mechanics were hard at work putting the old academy building in shape for the opening of the school. The church under the leadership of Richie Ware royally entertained all who came.

The first sessions of the convention were devoted to the interests of the West Virginia Ministerial Association. At the opening session E. H. Hart, president of the association, delivered a very brief annual message. This was followed by the convention sermon, preached by Prof. Phil Johnson, of Bethany, who chose for his text the words of Jesus: "I am the way, the truth and the life." In his own pleasing and inimitable way the speaker led his hearers out into new fields of thought and meditation. All felt when he had closed that the very highest note of the convention had been sounded. At the morning session next day seven ministers discussed definite phases of the theme: "The minister and his world." All of these were well thought out and delivered. Percy H. Wilson, of Moundsville, then delivered an address in the interest of our National Benevolent Association. In this he showed that in benevolent enterprises we had not even begun to restore the Apostolic church. He argued that in such work we would find the means of uniting our own more or less discordant hosts, all agree that

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this is a great and helpful ministry that has too long been neglected. The address was the best Brother Wilson has ever delivered at any of our conventions. "The Graded Bible School" was the theme of the discussion at the following session. P. H. Wilson, W. H. Fields, W. B. Taylor and O. G. White were the speakers. So well did they do their work that the audience felt that this must of necessity be the best session of all. Following this the officers of the Ministerial Association for the ensuing year were elected. They are: President, G. W. Ogden; vice president, J. C. Reynolds; secretary-treasurer, A. H. Jordan.

The next session was a joint session of the West Virginia C. M. S. and the C. W. B. M. Miss Mattie Pounds, of Indianapolis, Ind., spoke for the C. W. B. M. on "Woman's Obligation to the Kingdom of Christ." Very clearly did she show the blessings that have come to woman through the influence of Jesus. The address abounded with comparisons between the condition of woman in Christian lands and the condition of her pagan sister. Prof. W. B. Taylor, of Bethany, was the next speaker. He chose for his subject, "The Transforming Power of God's Word." Always an interesting speaker, Prof. Taylor was here at his best. For nearly an hour he gave proof after proof of the wondrous influence of the Bible upon the lives of men and nations. If any unbelievers were present they would not willingly have acknowledged their unbelief after hearing this address.

The next two sessions were devoted to the interests of the C. W. B. M. The writer did not have the privilege of attending either of these, but he has been informed that they were very interesting. This organization is doing a great work in West Virginia. The following session was given wholly to the interests of State Missions. The speakers were Prof. Taylor, A. Linkletter, G. F. Crites and J. W. Yoho. It had been understood that the state board would not be able to close the year free of debt. An old debt of more than \$250 had been carried over from the preceding year. Something more than \$100 of this remained unpaid. The time seemed opportune to raise this debt and begin the year without any burdens. Pledges and cash offerings were called for and in fifteen minutes nearly \$500 had been raised. Enough was paid in cash to more than meet the debt.

The reports of the State Board, made through its corresponding secretary and treasurer, showed that during the past year \$2,016.52 had been received from all sources for State Missions. The gain in regular receipts, from churches, Christian Endeavor societies and individuals, amounted to \$731.58. Fifty-three were added to the churches by baptism and 130 otherwise by workers supported in whole or in part by the West Virginia C. M. S. W. J. Wright delivered a strong address on "1909." This was followed by a thrilling address by Prof. T. C. Paul on "The Awakening in China." If you are in doubt as to whether Foreign Missions will pay, hear Prof. Paul. He bears on his body the marks of service and sacrifice in the land of which he speaks. The work of the Christian Endeavor society next engaged our thought. D. M. Walker, J. C. Waddell, C. M. Small and J. R. Glenn brought helpful messages upon some phase of Christian Endeavor work. W. J. Wright then laid upon our

hearts the obligations and opportunities of America in our service of the Christ. His descriptions of the sacrifice and hardships of some of the home missionaries aroused an intense interest in this work. At the closing session O. G. White delivered a thoughtful address in the interest of Church Extension. The last address was that of Prof. E. W. McDairmid, of Bethany. He spoke in the interest of the new C. W. B. M. school. Having spent seven years teaching in the C. W. B. M. schools in Kentucky, he was able to give to the people of Beckley much useful information in regard to the institution about to be opened in their midst.

Officers for next year are Richie Ware, president; W. H. Fields, first vice president; D. R. Moss, second vice president; W. E. Pierce, recording secretary; O. G. White, treasurer; J. W. Yoho, corresponding secretary; F. H. Ollom, P. H. Wilson, A. L. Ward, S. A. Worley, J. D. McReynolds, Phil Johnson and W. B. Taylor, directors.

Great things are being planned for our work in West Virginia next year. Of these we shall have more to say in a later issue.

J. W. YOHO,  
Corresponding Secretary.

#### EUREKA COLLEGE.

The Centennial movement for Eureka College was inaugurated a year ago at the great state convention at Paris, Illinois. At that time three Centennial aims were adopted. First, to increase the attendance of the college to an annual enrollment of four hundred. Second, to enlarge the membership of the Illinois Christian Educational Association to 5,000. Third, to raise \$250,000 endowment for the college. A committee was appointed and carried on the work for a year under great disadvantages. But much good was accomplished, and the way was paved for larger things.

At the recent state convention at Jacksonville a new movement was outlined to assist the Centennial Committee in carrying out their aims. One difficulty in the way during the last year was the inability of the committee to secure a man for the field work after Brother J. G. Waggoner severed his relationship with the I. C. E. A., to accept the pastorate of the Christian Church at Canton, Ill. The plan proposed in the educational conference at the Jacksonville convention was to secure eighty people who will pay \$25 a year, for five years, to support a man in the field to co-operate with this Centennial Committee and the Board of Trustees in carrying out these aims. Several people at the convention signified their willingness to enter into fellowship

on this proposition. A. J. Elliott, of Peoria and H. H. Peters of Dixon were appointed a special committee to secure the eighty names. The committee has commenced work. A great many letters have been sent out and many personal appeals have been made. Quite a number have responded. We ought to have the eighty names within thirty days.

Many very encouraging letters have been received by the committee since the great Jacksonville convention. Without a doubt a great deal of enthusiasm was created by this action of the educational conference. Several friends have sent their pledges and a number of persons who were unable to make pledges have given words of encouragement. We feel that the time has come to enter upon larger things. We believe our people are feeling this way also. We are making no enthusiastic promises but feel safe in saying that within a very short time a sufficient amount of money will be pledged to guarantee the salary of a representative man in the field for five years. We would be pleased to have a word of encouragement from everyone who reads this article. And in fact we are willing to receive words of discouragement. We would rather have these words expressed to the committee than to any other person or persons. A. J. Elliott is a railroad man and has listened to the grievances of the public for many years. H. H. Peters has been a preacher for thirteen years and has heard every conceivable tale of woe. Send in your document. We can translate anything and will give every communication due consideration. Wait a moment. Will you not be one of the

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eighty? If we can get the other seventy-nine will you not be the eightieth? If so, send us your name at once. Do not wait until we get the other seventy-nine. We need you now. We need the influence that your name would add to this campaign. Just as soon as we can get this matter settled it will be possible to inaugurate the most vigorous campaign ever carried on in the interest of Eureka College. Today is the day to act. We can shout after the work is done. The only way to endow a college is to endow it; the only way to raise money is to get your hand under it; the only way for us to secure these eighty names soon is for you to send in your name at once. This is personal to every reader of this paper.

H. H. Peters,  
Dixon, Ill.

#### FROM THE FOREIGN SOCIETY.

In the future the church at Rushville, Ind., will support Leslie Wolfe at Manila, Philippine Islands. He visited that church Sunday, September 15. He made a fine impression upon all and the church gave him an enthusiastic farewell reception.

The church at Rock Island, Ill., will support F. C. Buck in China, through the Foreign society. W. B. Clemmer is the minister.

The receipts of the Foreign Society to September 19th amounted to \$275,955. It was necessary to raise \$24,045 from September 19th to September 30th to make sure of the \$300,000. In any case the year's results will prove a marvelous success, far beyond the record of any previous year.

The Board of Managers of the Foreign Christian Missionary Society will meet at 10 o'clock Saturday morning, October 12th, at Norfolk, Va., in the Christian Church on Freemason street, between Bank and Brewer streets. The board of managers is made up of the executive committee and the life directors.

#### CHURCH EXTENSION RECEIPTS.

Comparative statement for first week of September, 1906, and first week of September, 1907:

Contributions from Churches—1906, \$770.99; 1907, \$802.06. Gain, \$31.07.

Contributions from Individuals—1906, \$571.65; 1907, \$1,179.10. Gain, \$607.45.

Number Contributing Churches—1906, 68; 1907, 77. Gain, 9.

All remittances should be made to G. W. Muckley, Cor. Sec'y, 600 Water Works Bldg., Kansas City, Mo.

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#### SUNDAY SCHOOL LESSON.

(Continued from page 870.)

Hebrew ignored the laws which control nature, because to him God was the immediate source of all activity. Today we are in danger of ignoring the divine life which is behind and in all phenomena, because we are acquainted with a few of the laws through which he works. Neither is a complete view of God and nature.

#### The Ark of God.

In the late priestly account of the passage of the Jordan, which is a part of our narrative, much is made of the place of the ark in the transaction. Nothing is said of the tabernacle, whose elaborate description is given by the same writers in the record of the wilderness; but the ark as the visible symbol of God's presence with the nation, occupies a central place, not without meaning is this fact. The ark was the token of the divine life in Israel. Without that invisible presence, represented, as here, by an outward symbol, there could be no hope of progress or success. The world will never outlive that touch. It is God who gives any people its power to achieve. Forgetful of him, the nations "have their day and cease to be." His laws are the basic rules of life. His words are the principles by which people come to prosperity. When a land forgets God, already it writes "Ichabod" upon its brow. No glory of the past can atone for present forgetfulness. The providential experiences of earlier days should stir the thoughtful men of the present to lay the impress of the divine will upon their fellowmen, lest they forget. It is only the nation that fears God and works righteousness that is acceptable with him. "Happy is the people that is in such a case. Yea, blessed is the nation whose God is the Lord."

#### Daily Readings.

Monday—Joshua 3:15-17, Israel enters the land of promise. Tuesday—Joshua 4:1-11, The memorials. Wednesday—Joshua 4:12-24, The waters return. Thursday—2 Kings 2:1-14, The God of Elijah. Friday—Psalm 114, The presence of the Lord. Saturday—Psalm 78:1-8, Tell the children! Sunday—Isaiah 43:1-13, The great Helper.

#### THE CHICAGO CHURCHES.

This week will bring the quarterly convention of the Chicago Union of the Christian Woman's Board of Missions. The convention will be entertained by the Englewood Church. The sessions will begin Thursday morning, Oct. 3, at 10 o'clock. The program promises to be a most interesting one.

Parker Stockdale, pastor of the Jackson Boulevard Church, and his wife will give a reception for the members and friends of that congregation on Tuesday evening, Oct. 8, in the church parlors.

In the morning services of the Englewood Church four young people were received into the membership of the congregation by C. G. Kindred, the pastor.

Edward S. Ames, minister of the Hyde Park Church, returned last week from his vacation spent at DeSoto, Iowa.

Herbert L. Willett and family have returned from a two weeks' visit in Kenton, O. Dr. Willett is preaching regularly for the First Church.

W. D. Endres is successfully pushing the interests of our new congregation in Elgin.

S. J. Saunders has ended a good meet-

ing at Salsbury, Ill., and entered the Divinity School of the University of Chicago. He will preach for one of the churches near the city.

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## FROM THE FIELD

### TELEGRAMS

Glasgow, Ky., Sept. 30.—Our meeting continues. Seventy additions. This does not begin to measure the good accomplished by Evangelists Small and St. John in our city. No such spiritual tide ever swept over the town. Converts had large share in raising \$700 yesterday for current expenses. W. C. Combs.

Springfield, Mo., Sept. 30.—Three great Sundays—106,130,134. Total 858. Great churches. Consecrated pastors. Hospitable homes. Chas. Reign Scoville.

### CALIFORNIA

Los Angeles—O. P. Spiegel of Birmingham, Ala., is assisting B. F. Coulter and J. W. Utter in a good meeting with bright prospects. Five were added to the church at two invitations.

### SOUTH DAKOTA

Sioux Falls—Homer L. Lewis received six persons into the membership of the church Sept. 22. Two of these were by confession.

### ILLINOIS

Rock Falls—C. F. Ladd baptized one candidate at the prayer meeting service last week.

Mackinaw—F. A. Sword and Charles E. McVay are in a good meeting in which there were eight confessions in nine days. A good chorus is of much assistance in the services.

Catlin—Since report was last made there have been two additions in services conducted by the pastor, Lewis R. Hotelling.

### INDIANA

Huntington.—Cephas Shelburne reports five additions at the regular services. He is preaching a series of sermons on the position of the Disciples, and is having large audiences.

### IOWA

Cleghorn—B. H. Coonradt and his people are in a meeting under the leadership of Evangelists J. L. Wilkinson and Miss Critchfield. In two weeks there were forty additions, all but one by baptism.

### MISSOURI

Higginsville—In the opening services of the pastorate of James N. Crutcher with this church there were two baptisms Sunday, Sept. 22.

Kansas City—James S. Myers, the pastor of the North Side Church, received three additions Sunday, Sept. 22. The Sunday school had the excellent showing of 519 in attendance.

### MISSISSIPPI

Utica—M. T. Hamon, living-link evangelist of this state, has just closed a good meeting in this church. He was ably assisted by C. C. Ware, the new pastor, in Columbus. There were thirty-five additions in eleven days. All were confessions but one. This is a most encouraging result in so short a time.

### NEBRASKA

Lincoln.—There were two accessions to the Normal School Church, Sept. 22. L. A. Hussong preaching.

Lincoln.—Z. O. Doward, pastor of the East Side Church, received nine addi-

tions Sept. 22. Interest in the fall work of the church is excellent.

### UTAH

Salt Lake City—On Sunday, Sept. 22 there were six additions at regular morning services, the pastor, Dr. Albert Buxton, preaching.

### MT. PLEASANT, IOWA.

The Yeuell-Matthews meeting here is in full blast. Yeuell addressed 800 men last Sunday afternoon and preached to 2,000 people in the evening. Two other churches dismissed their services and came to hear Yeuell. They are now working with us every night. Additions at every service. The whole community is impressed with the meeting. The students of both colleges are co-operating. L. A. Chapman.

Sept. 25.

### WASHINGTON, D. C.

Present at preachers' meeting: Walter F. Smith, F. D. Power, W. T. Laprade, J. E. Stuart, Geo. A. Miller, W. G. Oram, J. P. Lewis, Daniel E. Motley, and the writer. Additions: Fourteenth Street (W. G. Oram), one reclaimed; Rockville and Hyattstown (J. P. Lewis), two baptisms at each place. The annual report of Fifteenth Street (J. E. Stuart) shows \$1,702 raised and thirty-one additions, fifteen by baptism. The growth there has been substantial. Geo. A. Miller, of Ninth Street, will have charge of the S. S. teachers' class at the Y. M. C. A. this winter. F. D. Power preached at the Maryland Agricultural College on the 22d. W. T. Laprade assisted by Charles Jarrett and J. E. Stuart conducted a short meeting at Antioch Church, Vienna, Va. The officers of the Washington Christian

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Ministers' Association for the coming year are: President, Geo. A. Miller; secretary, C. C. Jones.

Claude C. Jones,  
Sept. 25. Secretary.

## TWELFTH INDIANA DISTRICT CONVENTION.

This convention was held at Farmersburg, Ind., on September 26th and 27th. In many respects it was the best convention held for many years. In the first place the convention was well attended. The preachers in the district were nearly all in attendance. The new men that have recently come into the district were all of them present. Among the new men were Melvin Putman, of Bedford, E. E. Davidson, of Washington, J. A. Spencer, of Bloomfield, J. F. Ashley, of Jasonville, Melnotte Miller, of Sullivan, Mr. Moss, of Shoals, all new men in the district, were all in attendance. Then the Farmersburg Church had made perfect arrangements for taking care of the delegates. The church at Farmersburg is only two years old, but in that time it has made great strides. The congregation worships in a fine new structure that has just been built at a cost of \$7,000. The house is built out of cement blocks. It is modern in all of its arrangements. Brother J. H. Mavity is the faithful and efficient minister in this church.

The program was carried out almost to the letter. H. A. Blake, the retiring president of the district, came from Indianapolis to be present at the meeting.

The reports from the different churches showed that the year's work had been greatly blessed. Active plans were adopted in all departments to vigorously push the work in all lines this coming year.

The C. W. B. M. announced that the district manager for this district the coming year would be Sister Mina W. Greist, of Shoals. Sister Greist has served the district as secretary for many years. Her selection for manager of the C. W. B. M. in the district was hailed with delight. She is a great favorite with all the workers in the district.

The convention for next year goes to Sullivan. Brother M. C. Hughes, the able and efficient pastor of the Bicknell Church, was elected president of the district to succeed Brother H. A. Blake, who during the last year has moved to Indianapolis.

\*\*\*

While at the convention the writer gathered the following news items:

M. C. Hughes will commence a meeting for the Antioch Church on the evening of September 30th.—Melnotte Miller, the new pastor of the Sullivan Church, expects to hold a meeting for the Sullivan Church some time in November. He will do his own preaching.—E. E. Davidson, pastor of the Washington Church, will commence a meeting with his church on the first Sunday in October. He reports his work going nicely.—Brother L. H. Graham goes to Jamestown, Ind., to commence a meeting there on the even-

ing of Oct. 7th. Brother W. H. Newlin is the pastor of the Jamestown Church. Brother Graham held a meeting recently for the Bruceville Church which resulted in eight accessions to the church.—J. H. Mavity will hold a meeting for the church at Farmersburg some time before the holidays. He will hold it with home forces.—R. R. Bulgin is at the present time in a meeting at Paxton, Ind. He says that the prospects for a good meeting are excellent.—J. F. Ashley is working away very hard at Jasonville. They are building a new house of worship. They expect to be able to get into it about the first of the year. Its dedication will be followed by a meeting to be held by one of our strongest men.—Brother H. A. Turney has been called for another year at Odon. He reports his work as prosperous in all departments.—Our neighboring church across the river, Lawrenceville, is in a meeting at the present time, with Evangelist W. H. Pinkerton doing the preaching.—Our own protracted meeting is to commence on the first Sunday in January. R. W. Abberly, of Rushville, is to do the preaching. We are looking forward to a great meeting.—Work in this part of Indiana is full of promise. As a matter of fact, "It is as bright as the promises of God." Wm. Oeschger.

## RELIGIOUS SERVICES IN THE OPEN.

The days of Whitfield and the Wesleys are coming back. The cry is, "Back to the people." Once the Wesleys saw repentant tears make white furrows across the grimy faces of the miners of Cornwall.

Now the preaching is in the public squares, vacant lots, and on the steps of the city hall in New York City, and clerks, mechanics, merchants, bankers, and longshoremen jostle one another in the crowd.

For the last two years these meetings have been sufficiently sanctioned by the city authorities to allow the steps of the city hall to be used for the opening services, and thousands of men have faced a hundred ministers, and bared their heads reverently as the voice of prayer mingles with the rumble of cars and wagons floating up from Broadway. Back of the preachers were many representatives of the city government, and some at least were open in their expression of sympathy with the movement. When the

preacher said, "The wages of sin is death," he did not have far to look for illustration. There in full sight stood the county court house, which was the undoing of William M. Tweed. It was a good sight to see the representative clergymen of New York, the pastors of the churches where the millionaires go, and the preachers in the missions all eager to present Christ to the thousands.—From "The Tent Meetings of New York," by C. L. Goodell, D. D., in the September Circle. Dear heart, alone and lonely,

Though shattered life's hopes may be,  
The Lord who cares for the wayside rock  
Much more will care for thee.

Thy deeds of tenderness, words of love,  
Like flowers may spring and twine,  
Till joy shall come into others' lives  
From the very rents in thine.

## LITERARY.

The latest annual catalogue of The Macmillan Company, which has just been issued, has been prepared in accordance with a new plan that gives it more than passing value. It is arranged on the plan of a dictionary, author and subject entries following one another in one alphabetical list. The catalogue contains a complete list of all books published by this company which are still in active demand, and it is especially valuable because these include the more important publications issued in the last fifty years or more by a number of the largest English publishing houses.

## Recollections of Grant.

The first of Gen. Oliver O. Howard's valuable "Recollections of Distinguished Men" will appear in the October Century, giving his memories of General Grant, in war, and in his last illness. General Howard's final interview with Grant was a brief meeting on March 25, 1885, when the two talked of serious subjects and bade each other good-by, with the knowledge that it was for the last time.

This is not an epic age, and poems of fifty lines are now regarded as monsters preying on magazines. The September Atlantic, however, dares to print eleven consecutive pages of verse, under the title of "Mary Armistead," a story of a veteran cavalryman in the Civil War, by Edward William Thomson. The metre is the regular blank verse pentameter; it is a firm, compacted fibre, suiting admir-

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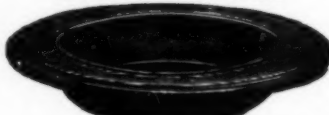
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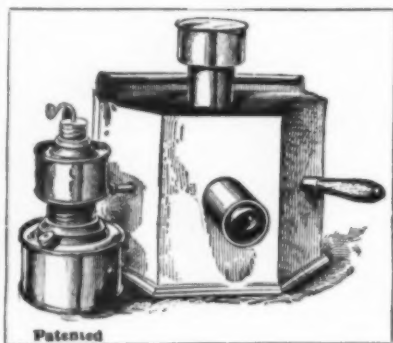
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